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MONDAY, JANUARY 15, 1923

WHOLE No. 435

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The Classical Weekly

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THE CLASSICAL ASSOCIATION OF THE ATLANTIC STATES

FOURTH ANNUAL FALL MEETING

The Fourth Annual Fall Meeting of The Classical Association of the Atlantic States was held on Saturday, December 2, 1922, at the Tower Hill School, Wilmington, Delaware, as part of the 36th Annual Convention of the Association of Colleges and Preparatory Schools of the Middle States and Maryland.

The printed notice of the meeting sent to each member of the Association contained the following matter:

PROGRAMME

- (1) Paper:—*Experiences with Latin Classes*, MR. CHARLES HUNTINGTON SMITH, Morristown School, Morristown, New Jersey.
- (2) Discussion, undertaken at the request of the American Classical League, of the topics suggested by the following questions:

"If you were free to do so without limitations imposed by College Entrance requirements, College Entrance or Scholarship Examinations, prescribed local or State courses of study, textbook adoptions, and like considerations, what modifications, if any, would you make in the kind, amount, and order of the material read in your present Latin course?"

Have teachers of Latin in the Secondary Schools availed themselves of such freedom in choice of material as Committee recommendations have suggested and College Entrance requirement now permit? If not, why not? At what point in the Latin course should the first Latin author be taken up? What amount of each author should be read?"

The discussion will be opened by Miss CORA A. PICKETT, Head of the Department of Latin, High School, Wilmington, Delaware.

LATIN INVESTIGATION, AMERICAN CLASSICAL LEAGUE

The Special Investigating Committee of the American Classical League wishes information on various points. It is particularly desirous of learning the opinions of teachers in the Secondary Schools.

Hence, it is requested that only such teachers shall take part in the discussion at the meeting on December 2.

However, all members are requested to indicate fully and freely their opinions on the points involved in that discussion.

This they can do, most readily, by filling out the enclosed "Questionnaire".

Yes and No answers save time, but often they do not give one's real view, since that view needs qualification in some way or other, or is conditional on something not covered by the question immediately under examination.

Members are therefore urged to amend and to supplement, in every needed way, the "Questionnaire". Where necessary, comments should be made on separate sheets (with clear indication of the division of the "Questionnaire" on which the comment is made).

Those who think that no changes whatever are needed in the Secondary School curriculum, in Latin, or that the needed changes are few and of limited compass, should be as quick to register their views as the advocates of many and radical changes.

To answer the "Questionnaire" will take time, and will involve work. But it will be far better for each member to take the time and to do the work now than to let the matter go by default, and later, mayhap, be confronted by an outcome of the Investigation most unwelcome to him.

Members are urged to fill out the "Score Card for Ranking the Objectives in the Teaching of Latin".

"Questionnaires", and "Score Cards", when filled out, should be sent to the Secretary-Treasurer of the Association. He will, with such assistance as may be necessary, tabulate the results.

All answers should be in by December 15. Please remember that no second request in connection with these matters can be sent out, since the expense of time and money would be too great.

The programme of the meeting had been arranged in this way by the Secretary-Treasurer of the Association as the outcome of correspondence with Professor W. L. Carr, one of the Special Investigators of the American Classical League. Professor Carr approved the plan to supplement the meeting at Wilmington through the issuance to each member of the Association of the Questionnaire and of the "Score Card". Since Professor Carr stated that the American Classical League Investigators had not yet themselves adopted any official questionnaire, the Secretary-Treasurer made the best questionnaire he could compile in the time at his disposal.

The Questionnaire was as follows:

QUESTIONNAIRE

Name.....Date.....
Address.....
Teaching Position.....

NOTE: All Members are urged to answer, whether they are Teachers or not

1. Do you desire any changes in the Standard Course (Beginners' Book, Caesar, B. G. 1-4, Cicero, Cat. 1-4, Archias, Manilian Law, Aeneid 1-6)?
2. If so, what?
3. Before taking up the first classical author, would you read "easy Latin"?
If so, at what point in the course would you begin this reading?
How long would you continue it?
With what should such reading deal?
Please illustrate your answers
(a) With Roman history?
(b) With Roman daily life?
(c) With fables?
(d) With anecdotes?
(e) With classical mythology?
(f) With modern themes?
4. Would you increase the amount of reading in the Standard Course?
If so, at what point or points in the course?

- If so, by what additions (be specific)?
5. Would you reduce the amount of reading in the Standard Course?
- If so, by what omissions (be specific)?
6. If you would make no omissions in quantity, would you make substitutions?
- If so, what? from what authors and in what amounts?
7. At what point in the course would you have the class take up the first author?
- What author would you read first?
- What part of that author?
- What author would you read next?
- What part of that author?
- At what point in the course?
- What author would you put in the third place?
- What part of that author?
- At what point in the course?
- What author would you put in the fourth place?
- What part of that author?
- At what point in the course?
- What author would you put in the fifth place?
- What part of that author?
- At what point in the course?
8. What course of reading would you prefer for pupils who can take only three years of Latin (be specific)?
9. What course of reading would you prefer for pupils who can take only two years of Latin (be specific)?
10. Miscellaneous comments on the Course:
11. Have teachers of Latin, in the Secondary Schools, had, in fact, any freedom in the choice of reading, that is, any opportunity to shape their own courses? If not, what has inhibited such freedom?
12. If teachers of Latin in the Secondary Schools have had any freedom to shape their own courses, have they availed themselves of it? If so, to what extent? If they have not availed themselves of it, why not?

A few copies of this Questionnaire are still on hand. Any reader of THE CLASSICAL WEEKLY who wishes one, to fill it out, and send it in, may obtain one by writing to Professor Knapp. It is important that as many persons as possible shall express themselves, unreservedly, on the matters involved in this Questionnaire. Members of The Classical Association of the Atlantic States who have not yet returned the Questionnaire to Professor Knapp are urged to do so at once.

The "Score Card" issued with copies of the programme and with the questionnaire was an official document of the American Classical League and its Special Investigating Committee. There is not space to print the entire document here, but an effort will be made to give some notion of its character. Its purpose was to afford the teacher an opportunity to indicate for each year of the regular four year High School course his or her judgment of the relative importance of certain possible objectives of the teaching of Latin. Nineteen such objectives were listed, as follows:

1. Ability to read Latin after the formal study of the language in school or college has ceased.
2. The ability to understand Latin quotations, proverbs, and mottoes occurring in English literature and increased ability to understand Latin words, phrases, and abbreviations found in books and current publications.
3. Increased ability to understand the exact meaning of English words derived directly or indirectly from Latin and increased accuracy in their use.
4. Increased ability to read English with correct understanding.

5. Increased development of the power of thinking and expressing thought through the process of translating from Latin into adequate English.
6. Increased ability to spell English words of Latin derivation.
7. Increased knowledge of the principles of English grammar, and an increased ability to speak and write English correctly.
8. An elementary knowledge of the general principles of language structure as exhibited in the Indo-European languages.
9. Increased ability to master the technical and semi-technical terms of Latin origin employed in other school subjects, and in the professions and vocations.
10. Increased ability to master other foreign languages.
11. An increased knowledge of the facts relating to the life, history, institutions, mythology and religion of the Romans, and of the influence of their civilization on the course of Western civilization.
12. The development of emotional attitudes (ideals) toward social situations (e.g., patriotism, honor, service, self-sacrifice, etc.), including a broader understanding of governmental and social problems.
13. A first-hand acquaintance through the study of their writings with some of the chief personal characteristics of the authors read.
14. The development of appreciation of the literary qualities of Latin authors read, and the development of a general capacity for such appreciation.
15. A greater appreciation of the elements of literary style employed in English prose and poetry.
16. Improvement in the quality of the literary taste and style of the pupil's written English.
17. Increased ability to understand and appreciate references and allusions in English literature and current publications to the mythology, traditions, and history of the Greeks and Romans.
18. The development of generalized habits (e.g., sustained attention, accuracy, orderly procedure, thoroughness, neatness, perseverance, etc.).
19. Increased capacity for abstract reasoning.

The "Score Card" was arranged so that, by making a single check mark, a teacher could rate each objective according to his conception of its value, 1 constituting the lowest rating, 10 the highest, in each year.

Copies of the "Score Card" may be obtained from Professor W. L. Carr, 40 South Professor Street, Oberlin, Ohio.

The meeting at Wilmington was a distinct success. The attendance was gratifyingly large. The papers of Mr. Smith and Miss Pickett were thoughtful and thought-provoking. They were well delivered and well received.

The second number on the programme, The Discussion, undertaken at the request of the American Classical League, was, in deed and in truth, a discussion of the topics named. A good many took part in this, with surprising unanimity of opinion. An attempt had been made to obtain, as had been suggested by Professor Carr, a stenographer to give a verbatim report of what was said, but the attempt had been unsuccessful. I reproduce the speakers' views here, accurately, I believe. In view of the fact that Professor Carr had expressly stated, in a communication to me concerning the whole subject, that the opinions of the teachers in the Schools were desired, I confine my report here of the meeting to remarks made by such teachers. Further, repetition is avoided. I may say also that I

have held off the report of the meeting till this issue, in order that every opportunity might be given to teachers in Schools, Colleges, and Universities to file their copies of the Questionnaire, with answers, before anything published in *THE CLASSICAL WEEKLY* on the entire subject could in the slightest degree affect the replies.

Miss Jessie E. Allen, of the Girls' High School, Philadelphia, stated that, for some time past, the plan had been tried in her School, with great success, of taking selections from the Gallic War, Books 1-7, rather than reading Books 1-4 in sequence, throughout. A beginning is made with the account of the first invasion of Britain, the first authentic date in English history. The second invasion of Britain is taken up next. In this way the students' contact with the *Oratio Obliqua* passages in Caesar is deferred to the second semester of the Caesar year. She added that various second year Latin books, so-called, had been tried, but without success. The pupils found the passage from such books directly to the story of the Helvetian campaign, Book 1, virtually as difficult as if they had not used a second year book at all. Far more successful had been the plan outlined above, of beginning with the easier and more interesting narrative passages of the Gallic War. It had been found highly desirable also to have from the very first a definite plan with respect to syntax. One point of importance here is this—do not expect or ask students to know everything at the outset. Again, the substitution of some passages from Ovid for one book of the *Aeneid* had been found satisfactory. The primary purpose of the substitution had been to give the pupils more knowledge of mythology, from first-hand sources. Miss Allen stated further that some use had been made of the Letters of Cicero, though in the main Cicero's Letters proved too difficult. Passages from Sallust had been employed also, with success, to illustrate and interpret certain parts of the Orations against Catiline. In her judgment, finally, the requirements laid down by the College Entrance Examination Board are elastic; any and every teacher of initiative can, on the basis of these requirements, adapt the School Latin course to meet the ability, great or small, of the pupils.

Miss Gertrude Bricker, of Philadelphia, urged that the fullest possible use, in all possible ways, should be made of our present curriculum before we seek to change it. In her judgment, the second year books do not work. One who makes Caesar uninteresting will make anything and everything uninteresting.

For the purpose of stimulating discussion, Dr. Bessie R. Burchett, of the South Philadelphia High School for Girls, raised this question: "If we had only half the quantity of Latin to read in the Preparatory School course that we are now expected to read, would our situation, real or supposed, be any better?" Those present made it plain that they were most decidedly of the conviction that it would not; the real difficulty lies elsewhere. It was pointed out, also, that, if the quantity to be covered in the Preparatory School course should be reduced, some School authorities would do all that they could to see that less time

should be assigned to the Latin part of the Preparatory School curriculum. Speaking of Eutropius as a possible substitute for some of the Latin now read in the School curriculum, Dr. Burchett said that not only is Eutropius in some respects bad Latin, but that Eutropius "translates into bad English".

At this point, Miss Bricker, speaking again, argued that the quantity prescribed now for the School Course in Latin is "a distinct advantage, because it affords an abundance of opportunity for the reading of Latin at sight.

It was plainly the sense of the gathering that the present curriculum in Latin for the Preparatory Schools is not excessive in its demands; that such difficulties as are experienced in the teaching of Latin in the Schools do not arise primarily out of the curriculum, but out of other things (on this point Miss Pickett's paper, to be published soon in *THE CLASSICAL WEEKLY*, was especially suggestive and important); that there is abundant opportunity for adaptation of the course to the needs of the pupils, if teachers have the proper knowledge of Latin and the requisite measure of initiative; and that, finally, there is no justification whatsoever for the view that the only possible remedy for such troubles as beset teachers and pupils in the Schools is revision of the curriculum.

C. K.

ARE THE CLASSICS PRACTICAL?

(Concluded from page 85)

IV

What part, then, are 'cultural' studies to play in a scheme of education that purposes to train good citizens for a democracy? There are many earnest but unreflective persons who cry loudly, 'None!'. The study of such subjects, say they, is all very nice, is a pleasantly decorative frill of education, but has it any practical, any utilitarian, any bread-and-butter value? Absurd! And so they dismiss the subject as closed. Are *you* getting the best income from your educational investment when you sit in a class several times a week and read Euripides, or Homer, or Shakespeare, or Browning? Or when you attend a course on the history of art? Aren't you wasting your precious time? Have you any business to go to Symphony concerts or to good plays or to spend an hour in an art gallery? Can you justify the position of a Caruso or an Amato, who spends his life in singing? Can you conscientiously approve of a Sargent or a Whistler, who gives his best years to brushing pigments onto canvas? Is it true that these men are wasting their time by standing on the sidelines of life, while the only persons who make any real or lasting contribution to the progress of this our great democracy are those fortunate individuals who are spoken of with awe as being 'in business', as 'going down into the great marts of trade and rubbing elbows with their virile fellow men'? You may smile at what seems to you mere rhetoric, but it was only a few years ago that a young business man, who pitied me

without stint for standing on the sidelines, declared to me with the most admirable enthusiasm that he did so go down into the marts of trade and rub elbows with his fellow-men; but I discovered on questioning him that his specific business, which he so glorified, consisted in the sale of potato sacks! I have no quarrel whatever with the seller of potato sacks and was genuinely glad to find a man who could put so much enthusiasm into such work. But can any of you honestly maintain that such a man is more useful to the community than a Whistler or a Beethoven? Does his activity, however competently and sincerely carried on, do more for the intellectual and spiritual progress of the race than the poetry of Homer or Tennyson, or the pictures of Raphael? Does it, frankly, do as much?

But let us get back to our earlier question: What is the place of 'cultural' studies in a wisely arranged educational system? I shall deal especially with literature, since that is a subject with which we are all more or less acquainted. We cannot all be poets or painters or musicians; but we all read, and literature will serve well enough as a standard by which to judge the other arts. Here our economic formulas will be of use once more. We are each of us producers and consumers. The two are mutually interdependent; the one conditions the other; a bad consumer cannot be a good producer. Literature, like the other 'cultural' courses, has for one of its chief and most practical objects the training of good consumers. Now it must be obvious that we cannot be producers all the time, even in our own special fields; we must have periods of relaxation and recreation and mental refreshment. That 'all work and no play makes Jack a dull boy' is a platitude; but the peculiar and inherent value of platitudes is that they are generally true. Jack must have some play, some recreation, else his value as a producer shortly deteriorates and finally atrophies. Even an engine must rest, or it goes to pieces; how much more must the delicate human organism, the subtle human brain, have such periods of relaxation! So soon as a man relaxes thus and temporarily stops his production, he becomes a consumer. The quality of his production will depend largely upon his having such relaxation; and that rest and recreation are simply a phase of his consumption of the productions of others. He needs, then, to learn how to be a consumer in the many hours when he is not an active producer.

Such relaxation from serious productive work is generally found in esthetic or spiritual pleasures, on a lower or a higher plane, according to the tastes and the education of the individual. Some persons will go to a cheap vaudeville show, and others to a Symphony concert; some will fall into a bovine doze over the Sunday 'comic' supplement; others will find their rest and refreshment in Shakespeare or Goethe or Hugo or Keats. What a person does in such hours of relaxation is an index of the quality of his consumption and on the quality of his consumption will depend in large degree the quality of his production. Not even the most rabidly utilitarian of us can afford entirely to ignore the claims and the very real value of esthetic and

spiritual ideals; indeed, if we see clearly, we must insist more and more upon these, study their application to strictly material things, to commercial values, to that modern *sine qua non* called 'productive efficiency'.

The College-bred man will generally seek his relaxation and refreshment in sports, in art, in literature, in music, in intelligent conversation—in what we call *culture*. He will have, or ought to have, fairly high esthetic ideals. But we are especially interested here for the moment in the cultivation of a taste for literature as a refreshment for our leisure hours when we are consumers and not producers. And so it behooves us to see that we *habitually* make the best choice in this field of consumption, that we *habitually* read the best literature, and none other. And I want now to speak to you especially of the place Greek and Latin literature may properly hold in such an educational scheme as I have been outlining.

I shall waive any discussion of the purely disciplinary value of these subjects, since that is a point which most of us are weary of hearing emphasized. And in any discussion of the 'cultural' value of Greek and Latin, we must recognize that at present these languages and literatures are not for all. There are some persons so constituted mentally that they can never by any exertion get anything of lasting value out of such a study. Nor would I maintain for a moment that Latin and Greek are the sole basis of culture; without them men may yet be saved. Indeed, if I have not already convinced you by what I said earlier that I am advocating the broadest kind of education, one that shall include not only 'cultural' subjects but the more obviously practical ones as well, and that all I ask is a recognition of the real value of 'cultural' subjects and the observance of a just proportion between the two, then I have failed lamentably to achieve my purpose.

But for students who are competent to take Greek and Latin, these subjects do form the very solid foundation—one that has successfully resisted the ravages of two millenniums and more—for a genuinely 'cultural' education. Greek literature, and in a less degree Latin literature, is for the most part *good*; not without reason are they called classic. The really great works in those tongues that have come down to us through a checkered history of centuries are world possessions, like Cologne Cathedral or Wagner's operas, and quite independent of time. The mere fact that they were written centuries ago in no least degree militates against their truth and their beauty to-day. As well refuse to read Macbeth because it was written several centuries ago as refuse to read Aeschylus's Agamemnon because it was first put on the stage in the fifth century before Christ. This literature is in a very real sense the foundation of most of the best of our modern literature; it has earned the right to survive; it has proved its worth; it is no experiment; you are treading on sure ground when you enter its domain. It is from these same Classics, that have so unwaveringly defended their right to exist, that you get your first real sense of literary values. You have in them a safe and generally accepted standard or norm by which to judge other

literatures, in whatsoever tongue or from whatsoever time. There is no surer, indeed, no other, way to cultivate a just literary taste than habitually to read what is universally pronounced to be good literature. And there is no other literature that will more surely or more quickly inspire in the reader a taste for the best, an intolerance of mediocrity, a passion for perfection, than Greek and Latin literature.

The same is true in the fields of music and painting and all the other arts. Perhaps some of you have noted the experience of some friend with a real love for music but no cultivated taste who has bought a pianola or a victrola. At first he chooses the latest 'jazz' or some comic opera and listens to it ecstatically; but after the hundredth repetition the ecstasy abates, the 'jazz' palls, and perhaps he tries another sort of music. It does not take him long to discover that the Beethoven sonata means more to him and gives him more intelligent pleasure after the hundredth repetition than it did at the first few renderings; and it begins to dawn on him why Beethoven is a 'classic'.

The case is the same with literature. You must train yourself to read the best. You may find that it bores you at first, that a thrilling story in *The Saturday Evening Post* holds your interest longer than the *Paradise Lost* or the Dido incident in the *Aeneid*. Reading the best requires practice, as does learning to play the piano. A nice discrimination and a keen literary taste are not acquired overnight, any more than is the ability to give a masterly rendering of the Beethoven sonata. But, if you will persist, you will soon develop a keen and a critical and a keen enjoyment in it; if you then turn to a 'best seller', you will be amazed that you never before appreciated the vapid inanities, the crudities of style and construction of that type of book; you will find yourself grown suddenly intolerant of mediocrity, and you will fly with real relief and genuine enjoyment to your Shakespeare or your Thackeray or your Shelley, and wonder how in the world you ever endured the other. Don't misunderstand me. I do not at all mean to condemn the reading of all modern literature, for that would preclude all progress and we should never discern the truly deserving artist among the host of contemporary writers. But if, after practising the reading of the writers universally acknowledged to be the best, you will stop to think over the situation, it will suddenly dawn upon you that you *know* why good books are good and are classic; and you will make the delightful discovery that you have developed a real and an authoritative and an independent literary taste; that you are no longer dependent for your judgment upon what others say, but have intelligent convictions of your own, which you can support by cogent and effective arguments, if need be; and that you can discern for yourself the deserving modern artist without having recourse for your opinions to a book review.

V

'But', I hear certain practical-minded gentlemen say with some scorn, 'pleasant as all this is, wherein

lies its real usefulness, how will it put money in our pockets, in what possible sense is it a factor in a practical training for life?' Well, in a very real sense, I firmly believe. Long ago Matthew Arnold pointed out that the aim and the aspiration of culture is the study of perfection, as the cultivation of a passion for perfection and of a desire to make perfection prevail everywhere. And surely the intolerance of mediocrity, the passion for perfection, that are inevitably the result of the best 'cultural' studies, of this habitual consumption of only the best of the things of the spirit, can be transferred to the various spheres of active production. If a business man has acquired this passion for perfection, this intolerance of mediocrity, can he bring himself to suffer his business methods to be slovenly and inaccurate, or his office force to serve him inefficiently? Will he not, rather, hold before himself, perhaps almost unconsciously, the ideal of perfection in every smallest transaction or process of his business, and will not all his employees feel the electric atmosphere created by that ideal? And if each of his employees in turn, or even a small minority of them, have acquired this same passion for perfection through their 'cultural' education, will they not supplement his labors, sympathize with his ideals, fairly permeate his whole office and factory with the ideal of perfection, with a hatred and intolerance for mediocrity and slovenly work? And who will say that such an office, such a manufactory, such a business, is not financially benefited, is not made productively more efficient, by such an influence, proceeding largely from 'cultural' studies? Can the study of Chemistry or of Physics or of Economics do more, or as much, to make it so efficient?

Is not every big business man in the country constantly on the lookout for men upon whom he can absolutely depend, to whom he can give a certain piece of work with the comfortable confidence that it will be performed accurately, speedily, neatly, and without constant supervision on his part? Are we not constantly told that men so equipped to use their brains independently, men upon whom you can depend to do their work as it should be done, as you would do it yourself, are the sort that will win the big successes in business? We want, with Matthew Arnold, to make reason and the will of God prevail; we want to train more and ever more of our young men to have a passion for perfection, which they can apply to whatsoever work they are engaged upon; we want ultimately to educate all our American youth in this ideal, so that business and professional men, doctors and lawyers and bankers and underclerks and factory hands and book-keepers and ditch-diggers shall all be aiming at perfection, shall all feel a disgust and a loathing for mediocrity and careless and slovenly work, shall labor together toward the attainment of that high goal, perfection in each least detail as in every greatest undertaking. If a liberal College education can do that, if a certain amount of time devoted to 'cultural' studies, that is, to the habitual consumption of the best of the world's thought and inspiration and idealism, can so react upon a man as to give him this passion for perfection and make

him a vastly better producer, is not that education intensely practical? Does it not in a very real sense mean money in that man's pocket? Has not such a liberal College education, quite apart from its refining effect upon a man's nature, justified the time and the money and the effort expended upon it?

Here again I know perfectly well what prejudices I am encountering in thus advocating 'cultural' studies, and particularly Greek and Latin. But I am strongly of the mind that these prejudices, like those on so many other points, have their origin in the mistaken argument of so-called 'practical' men of affairs, who are worshippers at the shrine of 'productive efficiency', and who speak dogmatically of things whereof they have no firsthand knowledge. It is easy for a man who knows no Greek to cry that Greek is useless; but is his the only cry that has a right to be heard? It is to answer the arguments of just that sort of person that I have been trying in the foregoing pages to set up a claim for 'cultural' studies as being genuinely practical, as having a direct relation to 'productive efficiency', as helping, aside from their purely 'cultural' value, in a very real sense to provide a practical training for life.

VI Epilogue

This, then, is what I said to my students. In conclusion I would say a few things appropriate, indeed, to those students, but applicable in higher degree to their teachers. It will be argued, and I am sorry to say with some color of justice, that heretofore the College education has not accomplished all that, in my conviction, it might have done to make 'cultural' studies of practical value to life. But why for that reason condemn either 'cultural' studies or the Colleges? As well virulently attack the Church because after twenty centuries of effort it has not made radiant angels of us all, because some of its members in good standing are not even good Christians. The great and saving factor is that the Church stands for perfection, and tries, often mistakenly, often failing, to make real Christians of us all. Is it wholly the fault of the Church if it does not succeed? Heaven knows our Colleges make mistakes; Heaven knows with how many derelictions in duty, with how many failures, with how many gross errors they are fairly chargeable. But here, too, the great and saving factor is that all over our land College authorities are trying to find and do the right thing, are experimenting and searching to discover the ideal method for furnishing the ideal and practically useful education for the average student. If they have not yet succeeded in evolving a perfect system, they are not therefore to be utterly damned. They are an instrument towards this end, clumsily shaped perhaps, often ineffective, a rude tool, which we are, nevertheless, by experiment and study, by profiting from past mistakes, slowly learning to fashion to its purpose. The Classics, to name only one factor in the curriculum, are, at times, sorely in need of regeneration as regards the methods by which they are taught; let us not, therefore, cast them overboard with a curse

on their uselessness. Let us, rather, study to revise our system of teaching them. For the Classics themselves need no apology; they are, as a famous professor of English in Harvard University recently put it, "the work of God; and the work of God shall prevail". What we teachers of Greek and Latin must earnestly look to is to improve our methods of making this great means of culture and education more immediately accessible and useful to the average student, who is setting out to acquire this intensely practical love of perfection.

But any adequate discussion of this important problem would transcend the limits of this paper, and I must hasten to sum up the points I have tried to make:

- (1) The progress of the human race depends chiefly upon spiritual and intellectual development.
- (2) Spiritual development implies liberal education.
- (3) Liberal education means the training of good producers and good consumers, both being equally important, and each depending on the other.
- (4) The development of good consumers depends largely upon 'cultural' studies.
- (5) The culture, the love of perfection, the intolerance of mediocrity inevitably developed by 'cultural' studies will react advantageously upon active production in any field, on 'productive efficiency', and so will mean money in the pocket.
- (6) Greek literature and Latin literature are among the solidest of foundation stones for a truly cultural and liberal education and have a demonstrable money value, apart from their usefulness in widening a man's horizon and giving him a store of enjoyment for his declining years when he has ceased from active production.

We must, then, preach the faith that is in us; we must urge students to devote a part of their College training to learning to appreciate and enjoy the thousand beautiful things in life, to acquiring this passion for perfection by means of a certain amount of 'cultural' study; and the resulting spiritual elevation will surely react on their material production, to its advantage and to that of all the community. If they habitually consume only the best, they will be contented to produce only the best. And we must earnestly beseech them all, whether they keep up their Greek and Latin or not, to make a deliberate and sustained effort to read only the best of literature, to hold converse habitually with the greatest minds of the world, to make their own the loftiest thoughts of the greatest poets and thinkers and novelists and artists and musicians, assuring them that, if they will begin to train themselves in that pursuit of beauty and truth now, while there is yet time, they will not only be pushing this old world a long step further towards its high goal, but they will be laying up for themselves treasures in their afterlife that a king's ransom could not buy.

THE UNIVERSITY OF ROCHESTER

THEODORE A. MILLER

REVIEW

Ameringer, T. E., *The Stylistic Influence of the Second Sophistic on the Panegyric Sermons of St. John Chrysostom. A Study in Greek Rhetoric.* Dissertation of the Catholic University of America. Washington (1921).

This dissertation is somewhat narrower even than the title would indicate. It is confined to the influence of the Second Sophistic on Chrysostom's use of the figures of speech and the *ecphrasis*. The material investigated is restricted to the *Sermones Panegyrici* seu in Solemnitates, with some references to the homilies On the Statues, On Eutropius, On his Return from Exile, and Against the Games and Theaters. It is modeled on Méridier and Guignet, though omitting any treatment of the composition and dialectics. Moreover, the author makes no attempt to trace the influence of any one author on Chrysostom. In this he is perhaps wise, though there is also danger in trying to hypostatize a long period such as the 'Second Sophistic'.

Dr. Ameringer begins with a brief statement of the general characteristics of the Second Sophistic. From this he passes to a discussion of the tropes and figures most frequently employed in this period—*epanaphora*, *parison*, *antithesis*, *homoioteleuton*, *paronomasia*, *alliteration*, *metaphor*, *comparison*, *hyperbole*, *ecphrasis*. These are illustrated briefly by quotations from Libanius, Himerius, Themistius, Dio, Polemo, and others. Now, many of these figures are as old as Homer, and their occurrence does not in itself prove any relation between Chrysostom and Sophistic. Of this Dr. Ameringer is well aware; he admits that only an excessive use of such figures and bad taste in selecting them give a 'sophistic' tone to an author. "Bad taste" and "excessive use" seem to be the two touchstones which Dr. Ameringer employs. This is subjective and at times dangerous. Perhaps more might well have been made of the thought on page 19 that the sophists aimed at art for art's sake without caring for the content of the speech. The reason why Chrysostom may be regarded as 'influenced' by the sophists rather than as being one of their number is that he had a serious message to deliver. How far the distinguished pupil of Libanius dropped—perhaps unconsciously—into the prevailing stylistic mannerisms, it is the purpose of this dissertation to discover.

The second chapter discusses Chrysostom's attitude toward pagan literature and the use of literary artifice in preaching. Dr. Ameringer establishes that, despite a good deal of the traditional Christian depreciation of profane literature and the arts of the rhetorician, Chrysostom held, following a line of reasoning as old as Aristotle, that, because of human weakness, a sermon "must be embellished; it must contain comparisons, proofs, paraphrases and the like, so that we may select what will profit our soul". There follow several chapters devoted to an enumeration of the stylistic mannerisms which connect Chrysostom with the Second Sophistic. One treats the minor figures of speech, another the Gorgianic figures; there is one on metaphor,

another on comparison, and another on *ecphrasis*. These present an imposing array of citations which build up a strong case for Dr. Ameringer's thesis. The nature of the evidence precludes giving an abstract in a short review; we can only, after giving assent to the author's conclusions in the main, point out some places where he seems to have pressed the evidence too far.

On page 32 the *ἀλῆμαξ* is cited as a highly artificial figure, which is of course true, but it is not confined to the Second Sophistic. A model for Chrysostom's use might have been discovered in his great hero—St. Paul. *Paronomasia*, also, is not so much a characteristic of Second Sophistic as of the whole of Greek literature. The same might be said of many other figures treated in this chapter. The real test of the nature of Chrysostom's oratory is a matter of proportion—first, of the relative frequency of figures, and, secondly, of the amount of dilution of thought by the devices of style. It would perhaps have taken too much space, but it would be interesting to have a comparative analysis of a panegyric by Chrysostom, of one by Libanius, and of a piece of comparatively unelaborated prose. A more convincing chapter is the one on the Gorgianic figures. Here passages of considerable length are analyzed, and here we are in the presence of a style which is more characteristically oratorical in its nature. There can be no doubt after reading this chapter that Chrysostom did on occasion draw on the full resources of the highly developed style of his day.

In the chapter on metaphors we are again on debatable ground. Metaphor is no invention of sophistic rhetoric, nor is an inordinate use of metaphor a valid test, for that is as much a mark of Alexandrian poetry or Hebrew psalmody as of late oratory. And on the question of bad taste in the choice of metaphors we have constantly to remind ourselves that this is a very subjective test. The ancient discussions of the propriety of metaphors beginning with 'Aether the hut of Jove and Time's foot' prove that no two ages have the same attitude toward metaphor. It is, perhaps, worth recording that we find in Chrysostom an extensive use of metaphor, e. g. twelve successive metaphors on wealth, sixteen on the martyr's death. This is an elaboration for which it is hard to find any reason except the desire to make the Christian sermon as attractive as the sophistical *epideixis*.

We think that Dr. Ameringer has made good his point against the opinions of Norden and others who have minimized the influence of profane rhetoric on Chrysostom's style. It will be seen, however, from the preceding abstract that he has confined his attention to the deleterious effects of sophistic. This is probably an unconscious result of the modern tendency to predicate total depravity of the Second Sophistic. It would be interesting and desirable to make a study of the other side of the question, though undoubtedly it would be difficult to avoid vagueness. The style of Christian writers from Paul to Chrysostom shows wide variations, but there is a growing approximation to the refinement of expression of Greek literature. In this

process of clarifying the expression of Christian thought the pagan school—which is as much as saying the Second Sophistic—played a large part, and it ought to receive credit for its virtues as well as for its faults. It is to be hoped that after this very successful beginning the author will favor us with investigations of this aspect of Chrysostom's work.

YALE UNIVERSITY

HARRY M. HUBBELL

THE AMERICAN ACADEMY IN ROME FELLOWSHIPS IN THE SCHOOL OF CLASSICAL STUDIES

The American Academy in Rome announces its annual competitions for the Fellowships in Classical Studies. There is one Fellowship of the value of \$1,000 for one year, and one of the value of \$1,000 a year for two years. Residence is provided at the Academy free of charge, and there is opportunity for extensive travel. The awards are made after competitions, which are open to unmarried men and women who are citizens of the United States. Entries will be received until March 1. For detailed circular and application blanks apply to the undersigned, Executive Secretary of the Academy, 101 Park Avenue, New York City.

Attention is called to the following General Regulations.

Persons desiring to compete for one of these Fellowships must fill out a form of application to be obtained from the Secretary, and file it with him not later than March 1. They must submit evidence of attainment in Latin literature, Greek literature, Greek and Roman history and archaeology, and also ability to use German and French. They will be required to present published or unpublished papers so as to indicate their fitness to undertake special work in Rome.

The Fellows will be selected by the jury without examination other than the submission of the required papers.

ROSCOE GUERNSEY

THE CLASSICAL ASSOCIATION OF PITTSBURGH AND VICINITY

The first meeting of The Classical Association of Pittsburgh and Vicinity for 1922-1923 was held in conjunction with the Western Pennsylvania Education Association, in the Schenley High School, Pittsburgh, on Saturday, December 2, 1922.

The President announced the new ruling of the State Supreme Court, adding one year (Vergil, Aeneid, 1-6), to the Latin requirement for prospective law students, to go into effect January 1, 1923.

The following papers were read: Queen Elizabeth and the Classics, Professor Henry S. Scribner, University of Pittsburgh; Report of Progress on the True-False Test in Roman History, Principal E. E. Hicks, Wilkinsburg Junior High School; Some Experiments with First-Year Latin, Miss Mary Dunbar, Bellevue High School. After Miss Dunbar's paper there was a lively general discussion.

MARY M. DUNBAR, Acting Secretary

THE CLASSICAL CLUB OF GREATER BOSTON

The Classical Club of Greater Boston met in the High School of Practical Arts on Saturday, December 9. The film, Julius Caesar, was shown. There were more than a thousand present, including many Latin pupils from the Schools of Boston and vicinity. As many knew before, there are several historical in-

accuracies in the film. For example, Caesar sent the famous message, *Veni, Vidi, Vici*, not at the close of the campaign in Gaul, as was represented in the film, but after crushing Pharnaces a few years later. It seems almost unpardonable that Cato should have been made the leader in the conspiracy against Caesar, when in reality he had committed suicide two years before. However, the picture brought out admirably the Roman spirit, and clearly portrayed the Roman customs. It was particularly impressive in the scene which represented Caesar as crossing the Rubicon, and ended with a powerful climax. All students of Latin or of Roman history in our Schools should see the film.

ALBERT S. PERKINS, Censor

THE CLASSICAL CLUB OF PHILADELPHIA

The 164th meeting of The Classical Club of Philadelphia was held on Friday, December 8, 1922, with twenty-five members present. Mr. J. W. Spaeth, Jr., of the William Penn Charter School, read a paper on The Trades and Professions in Martial. The poet, by mentioning more than sixty trades and occupations engaged in at Rome, proved his interest in Roman life at all levels. No one escaped his biting satire whom he did not consider as offering a prospect of a meal or of a new toga. His general reaction to all trades and professions seems to have been that, if any of them were more lucrative than his own—literature—they were fair marks for his shafts.

Professor McDaniel spoke warmly in support of the work of the American Classical League, and urged the fullest cooperation with it of all teachers of the Classics.

B. W. MITCHELL, Secretary

ANOTHER MODERN PARALLEL TO LIVY 21.37.2-3

In a book by General Hiram M. Chittenden, entitled *The Yellowstone National Park*, 269 (edition of 1915), the following passage may be found:

"'Obsidian Cliff' is composed of a kind of volcanic glass, black as anthracite, which abounds at this point in enormous masses. . . . The building of the first road along the base of this cliff has some historic celebrity, owing to the novel method adopted in clearing away the rock. Colonel Norris, the builder, broke the glassy material into fragments by heating it with fires and then dashing cold water upon it."

DE WITT CLINTON HIGH SCHOOL,
NEW YORK CITY.

GEORGE H. BEAL

A HORATIAN REMINISCENCE ?

An interesting parallel, whether intentional or not, to Horace, Carm. 2.16.19-20, *Patriae quis exsul se quoque fugit?*, occurs in Mr. Sinclair Lewis's new novel, *Babbitt*, 300. Of his unconsciously wistful and pathetic protagonist the author there says, "Thus it came to him merely to run away was folly, because he could never run away from himself".

HUNTER COLLEGE, NEW YORK CITY E. ADELAIDE HAHN

CLASSICAL ASSOCIATION OF THE ATLANTIC STATES

SEVENTEENTH ANNUAL MEETING

The Seventeenth Annual Meeting of the Classical Association of the Atlantic States will be held at Rutgers College, New Brunswick, New Jersey, some time in April, or early in May, next.

C. K.